CHRISTIAN STATESMAN

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RELIGION AND STATE

Selected and Adapted

The church and civil government are each institutions established by God for the welfare of man. Both have existed since the days of our first parents, yet neither the experience of all human history nor the explicit teachings of Scripture on the subject have brought men to a common understanding of their exact relation to each other. Some have maintained the absolute supremacy of the Church over civil power. Others have sought to subject the Church to the authority of the state. Others still, maintain that they are not only independent of each other but indifferent to each other, and that each should exist and operate without any reference to the existence or advantage of the other. This is the popular opinion in the United States. But the more reasonable, and we are persuaded the Scriptural view, is that while each is independent of the authority of the other, yet they owe certain duties to each other. Both are established for the same ultimate ends—the glory of God, and the welfare of man; and in so far as either can promote the efficiency or success of the other, it is under obligations to do so. Thus, it is the duty of the church to vindicate the authority and assert the claims of civil government as a divine institution; to enforce obedience by her discipline to every righteous statute, and to subject to her penalties, the traitor and rebel, as well as the blasphemer and heretic. On the other hand, it is reasonable to suppose that civil government, in turn, owes duties to the church, and that this is the scriptural view is evident from Isaiah 60:12—"The nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted." It is the Church that is here addressed, as appears from the context. The words rendered "nation" and "kingdom" are exact translations of the original terms, and imply that society in its organized form is here spoken of. It is not said "the people", but "the nation that will not serve thee." The service is to be rendered through the government, just as treaties are contracted, and war is declared, and all other national acts performed.

The Nature of the Service Enjoined

The word rendered "serve" cannot denote subjection to the authority of the church, but assistance and co-operation; such as men may render to equals, and which is consistent with entire independence. This service may be rendered in various ways. If a government merely recognizes the church, acknowledges the importance of her mission, and protects her in accomplishing it, it so far "serves the church." When the principles and conducts of a government tend to cultivate a pure morality among the people, when moral qualifications are required of civil officers, and crime is punished as an offense against God as well as against man, so far the nation cooperates with the Church.

Take, however, the case of a nation where the government does not in any way, by the tendency of its laws or the character of its officers, give countenance to religion and the church. What result may be expected from a policy which deliberately sets aside the interests of religion as not a proper object for national action? The passage already quoted says, such a nation shall perish; that is, the nation that does not actively and intentionally, by its public acts, endeavor to promote religion and contribute to the success of the church of Christ, shall meet with national destruction. There is nothing strange in this re-

sult. It can be accounted for on natural grounds, and on the simplest principles of divine government.

Such a nation will perish:

I. THROUGH UNSOUND LEGISLATION

Laws lie at the foundation of society. The constitution which gives existence and character to a nation is nothing but a law, and the framing of a constitution is legislation. If the laws of a community are not just and equitable, the foundations of society are insecure. Laws that ignore right and legalize wrong, that favor one class at the expense of another, that enthrone one class on the liberties of another, will ultimately breed revolution. Unsound legislation sows the seeds of national disaster, and if persisted in, will sooner or later overthrow the strongest government. What kind of legislation can be expected of a nation which ignores or is indifferent to religion? The following threefold proposition is submitted: Such a government will secure an irreligious people—an irreligious people will select ungodly legislators—and ungodly legislators can never make wholesome and judicious laws.

Irreligious men are never qualified to make a nation's laws. The history of the world proves what no Christian can deny, that in national life there is an inseparable connection between right action and prosperity. It is not so with individuals. The virtuous may suffer, the wicked are often prosperous and happy. Eternity will correct the balance sheet between our sins and their punishment. But nations have no existence beyond the grave, and consequently God deals with nations in this world on the scale of exact retributive justice. National sin secures national punishment. Now it is the Bible alone that can enable the law-givers of a nation infallibly to distinguish between right and wrong. There are always cases when, to an irreligious man, the worse appears the better policy. Every consideration of present or future advantage may seen to point to a course of action, which the Christian knows to be impolitic, simply because it is morally wrong. The one Bible principle, that every wrong, even the best, is always a political mistake, is worth more to a legislator than any wealth of intellect or all the treasures of experience. Religion sheds a light on the science of legislation, which cannot be extinguished or excluded with safety. Irreligious men never make safe legislators. Men who can say as Rutledge of South Carolina said in debate on the slavery compromises of the constitution, "Religion and morals have nothing to do with this question; interest alone is the law of nations."—Such men are incapable of judicious legislation.

The community at large must also be religious, for an irreligious people will not choose religious men as law-givers, speaking, of course, of popular governments, where the people determine the character of their rulers. But perhaps the first part of this proposition, that a government which neglects the church will secure an irreligious people, will not be readily admitted. It may be said, "granting that none but religious men are qualified to legislate, and that none but a religious community will always select such men, can we never expect general religion, and consequent sound legislation unless the state actively cooperates with interests of the church?" The answer is *never.* And the reason why that must be the answer is that with God there is no neutrality. A nation, like an individual, is either religious or irreligious, moral or immoral. The man who does not acknowledge God rejects Him. The nation that does not expressly recognize Him rejects Him likewise. Governments have influence, just as certainly as individuals. An irreligious government has an influence on the people. When the mightiest institution in the land does not acknowledge itself under obligation to the law of God, it weakens the sense of that obligation among all classes of society. When men in the highest offices do not even profess to act in accordance with the law, how can men be expected to act so in other and less important relations? When a scriptural argument on the morality or immorality of an act is of no force in courts of justice or legislative halls, how can men be expected to make it the rule of their daily lives? Place a man in a situation where his conduct is compared, not to the Scripture rule of morality, but with a human constitution and laws, and you do much to make him a practical atheist. If government requires no moral qualifications of civil officers, bad men will be elevated, the offices in their gift will in turn be conferred on men of similar character, and their influence will corrupt the principles and neutralize the measures of other better men. Their very vices, associated with lofty intellect, exalted position, and dazzling reputation, lose their hatefulness, and find multitudes of admirers and imitators. What hope is there of the youth of a nation, when the eloquent senator, the accomplished jurist, and gallant general, alike disregard religion and indulge in vice. Under such a government the public conscience becomes depraved, and religion too often becomes a heartless profession and lifeless form. "The wicked walk on every side when the vilest men are exalted." This is not to disparage God's grace, nor to say that God is not able to make Christians unless He is assisted by civil government; but it is to declare that it is not His plan to bless with general and genuine religion the nation that sets its national influence in opposition to the interests of the church.

Religious principles are necessary to sound and wholesome legislation. We cannot expect such principles to be diffused in community and consequently cannot expect them in legislators unless the government casts its influence in favor of religion. The government, therefore, that will not promote re-

igion by a healthy moral influence shall perish through unsound legislation.

II. THROUGH CORRUPT ADMINISTRATION OF ITS LAWS

This is just as dangerous to a nation as unsound legislation, for however excellent the laws may be, they are utterly valueless in the hands of a corrupt administration. What assurance can a people have that a man once elected to office will administer the laws so as to secure the ends of government? Here in America it is assumed that this can be trusted to his ambition. He is accountable to his constituents. The pressure of public opinion and his desire for re-election will keep him in line and regulate his official conduct. But circumstances may arise when the subversion of a government will promise higher honors than he enjoys under its patronage. Ambition, instead of being the friend and ally of popular governments, is their most deadly foe.

Then how about trusting his patriotism and philanthropy to regulate his official conduct? The *true* patriot and *genuine* philanthropist may always be intrusted with the administration of a nation's laws. But what are the marks by which a *true* philanthropist may be known? Where can one find from history what class of men have always been patriots and philanthropists? What class of men is to be found who have never conspired against the interests and liberties of their fellow men. There is just one class of men who are always patriots and philanthropists—*true* Christians. It is this class only who are deaf to the calls of ambition when it strikes at the rights of men—the only class who never furnished the name of a willful, designing traitor to the annals of crime. Not that religious men have not righteously and nobly sought the overthrow of tyrannical and oppressive governments, but never for sectional interests or personal aggrandizement. Mistaken they may sometimes have been, but the purity of their motives, the sincerity of their patriotism can never be questioned. And why? Because love for man is part of the constitution of a Christian. Because the sanctions of the moral law are brought to bear upon his official conduct. Because with him an oath of office has deep solemnity. Because the authority of God, the discipline of the church, and the punishments of eternal justice, combine to secure the rectitude of his public life. Religious men alone can be safely intrusted with the reins of government; and the government that does not demand moral qualifications of civil rulers, and endeavor actively to promote morality among the people who chose these rulers, shall perish by unprincipled and corrupt administrations of its laws.

III. BY THE VICES OF THE PEOPLE

Not only does popular irreligion react on the government by sending into office men who are utterly incapable of legislating or administering laws, but it operates in another way. *No strong, efficient, durable government can ever be established over an irreligious people.* Though the laws are perfect, and administered by officers of undoubted wisdom and integrity, an ungodly population would neutralize their influence and ultimately destroy the government. A religious people look on government as God's ordinance, and the magistrate as his minister. An irreligious people look on government as an arbitrary human arrangement. With the one, civil government is respected and revered; with the other, the magistrate is robbed of his authority—the law shorn of its majesty. A religious man will no more lift his hand against a properly constituted civil government than he would lift it against the church of God, or any other divine institution.

By a man who fears God, civil punishment is regarded as a dispensation from God—established by His authority and administered by his ministers. To an ungodly man, it is a mere arbitrary infliction at the caprice or by the arrangement of his fellow men. With such a people punishment is robbed of half its terrors and all its moral effacy, it matters little whether the sword be bathed in blood or lie unheeded in the dust. The true strength of government consists not in its power to punish, or the severity of its penalties, but in the reverence felt for it in the hearts and consciences of a religious people.

Courts of justice must depend on the veracity of men for the evidence on which they act; but in an immoral community the oath loses its solemnity —false witnesses may be secured at will—the innocent are in peril—the conviction of the guilty is impossible. And when the courts cease to administer justice, the people soon will be ripe for revolt.

The ordinance of the oath, though perverted as it is, is today one of the foundation stones of civil government throughout the free civilized world. Hence from King and President down to the humblest officials, all are required to swear allegiance to the government and fidelity to the public trust. The framers of all governments have felt that this is the strongest bond that can be thrown around the official conduct of any man. But among an immoral people where is the virtue of an oath? It derives all its virtue from the religious convictions of the people. Teach men to disregard an oath, and you qualify them for "treason, stratagem and spoils." Just in proportion as a government does aught to impair the reverence felt for this ordinance among the people, or fails to cultivate those religious feelings to which it appeals, it is weakening its own powers and endangering its own existence.

And not only does popular wickedness disarm the law and thwart the ends of government, but it tends to dry up all the sources of national influence, prosperity and wealth. Commerce, productive industry, the national credit, education, the social relations,

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THERE'S ANOTHER STAR IN THE HEAVENS

Man has succeeded in hurling an artificial moon out into space and the world trembles in the realization that no spot on the globe is now beyond the reach of an inter-continental missile. In another war, every individual in the world will be on a potential front line, in a possible line of fire. There will be no safety zones.

The possibility of another war is very real. America is sobered today with the realization that it is Russia that has conquered the imagination of the nations—that it is Russia that now has the big guns, both propagandawise and otherwise. The great, wealthy, industrial United States of America has been beaten to the draw. In the race to conquer outer space Russia got there "first with the most", and has captured all the prestige that goes with that accomplishment of fact. While we still wait on the bus, they have already arrived.

Russian leaders in the past, despite an occasional handshake and smile, have talked tough and have been difficult to deal with in discussion and in debate. They will talk even tougher now and will be more difficult than ever in their discussions. They will back up their talks with threats and both they and those to whom they speak will know that they have the engines with which to carry out those threats.

This is no time for the freedom loving world to become panicky. As men the world around peer through their telescopes to catch a glimpse of this man-made satellite or as they listen to their short wave radios in the endeavor to pick up the sound of its "beeps" as it speeds about the earth in the ionosphere, there is another star and another voice they need also to observe and hear. It is the "bright and morning star" of which we read in Revelation 22:16, that needs to be seen. It is the voice of Christ the King, who taught His disciples to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven," that needs to be heard.

There is hope for the world, not that it is to be a world dominated by godless communism with its enforced mass slavery, but a planet governed by Christ who is recognized by the nations and honored by men as the "King of kings and the Lord of lords," a planet on which war and its causes and curses are abolished, where righteousness and truth embrace, where peace prevails in all areas of life, where labor and capital work together for their common benefit and where all men love one another as they do themselves.

This is the kind of world we need to think of and strive for today, because this is the kind of world that is predicted in the Word of God, and which one day by the power of God and by the work of His spirit in the hearts of men will be realized. What an impetus will be given to the progress of civilizations when the will of God and the truth of Christ, His Son, are made to permeate all science, art and letters of men, when the knowledge and glory of God shall reach from pole to pole and from sea to sea and when all men and nations shall call Him blessed.

The declarations of God are true, every one of them. On the basis of those declarations may we rest in the hope and assurance that that glad day will come, and then in faith may we pray and live and labor so that the coming of that day may be hastened, to the glory of Him who said, "All souls are mine", and again, "And I, if I be lifted up from the earth, will draw all men unto me".

"DECANTERS ON THE DECLINE BUT NOT HOLIDAY SPIRITS' SALES PROMOTION"

"The Decanter Gets Too Common" declares an editorial in Advertising Age—Sept. 2, 1957 issue, in commenting upon National Distillers' announcement that it will eliminate all decanters from its holiday line this year. Said the editorial, "There is no doubt but the decanter idea was a boon to the glass business". "The distillers use of decanters," it stated, "is a perfect example of how sheep-like following of a trend can run the whole idea into the ground in short order." So it is that National has decided to eliminate the decanter from its holiday sales promotion. But let it not be supposed that National intends to not continue promoting the holiday sale of its brands of distilled spirits. Its entire line this year will be offered in regular bottles, but all will be gift wrapped at the distillery and will be highly advertised. National's holiday advertising push began late in September.

The Company is spending $2,500,000 to prewrap its products for the holidays. In addition, it will spend $7,000,000 on holiday advertising and promotion. About 35% of this will be spent for magazine advertising, and the remainder will be invested in newspaper and outdoor advertising and point of purchase materials.

The reasons for eliminating the use of decanters were listed as: (1) The novelty of decanters has worn off; (2) decanters have been used for too many types and brands; (3) dealers object to the variety of decanters now in use, the physical prob-

em of displaying them and are afraid of the inventory problem following the holiday season; (4) consumers have become skeptical of whiskey in fancy packages, and (5) wholesalers are opposed to the increased use of holiday decanters because of post-holiday problems.

Schenley, continuing their use unveiled its holiday decanters and packaging to the press on August 12. Sidney E. Frank, Schenley president, disclosed that his company planned to spend close to $5,000,000 betwen Nov. 1 and December 31, in newspaper, magazine, outdoor and transportation advertising. This is about 10% more than the company spent last year for holiday promotion. Mr. Frank went on to say that Schenley expected to do about $100,000,000 in holiday business this year as a result of its investment in new decanters, packaging, advertising and sales promotion. In the endeavor to sell more holiday liquor, Schenley will feature more prominently than ever business gifts of several bottles of liquor in specialty containers, such as brief cases, fishing creels, bowling bags and other types of gift containers—all for a price, of course. Packages will come pre-wrapped so that in the "rush" retailers won't have to do the wrapping themselves.

Hiram Walker, another of the "big" distillers boosted its advertising budget 40% for its 1957 holiday promotion which calls for the use of 500 newspapers, 12 magazines, 25 business papers and maximum outdoor coverage in eight key market centers. Advertising copy will stress expensive foil wrapped packages.

Hiram Walker's president, Ross Corbit, estimated that about 15% of Hiram Walker's annual business is retailed during the year-end holiday season, and credited the gift packages with enabling the company to increase its holiday season sales.

Whether decanters, gift wrapped bottles or little brown jugs are used, the nature of whiskey and other distilled spirits remains the same. It's something like putting a rattle snake in a gilded cage. It's a rattler none the less and its venom is still deadly, regardless of the cage in which it is housed. Whiskey out of a decanter or gift wrapped bottle will intoxicate and contribute to the carnage of death on the highways just as truly as will corn-liquor out of a moon-shiner's hideaway still. Alcohol is alcohol, no matter how you disguise it and dress it up.

Fifty five percent of the fatal highway accidents occuring during the Christmas holidays last year involved drinking drivers according to National Safety Council reports. In this carnage of death, alcohol is the chief contributing factor. It will be so again this year and every year to come until America awakens to the fact that alcohol is a killer and the high promotion of the sale of alcoholic beverages for the holiday season a contributor to the slaughter which turns the season commemorative of peace and good will into one of national disgrace. It is high time to eliminate, not only the decanters, but also that which the decanter contains. Only then will there be a return to a sober, safe and sane holiday season.

THE MAYFLOWER II

The coming of Thanksgiving turns our thoughts to the Pilgrims, the Mayflower which carried 125 persons, passengers and crew, safely across the North Atlantic to the shores of New England and Plymouth Rock on which they first set foot as they landed on American soil to lay the foundations of what would become a new nation.

That landing and the events which followed—the hardships of that first winter through which they passed, and the day of Thanksgiving with which they celebrated the harvest of the following year were all pointed up anew this past year by the voyage of the Mayflower the second which sailed from England on April 20th with 33 persons on board and arrived on June 12th at Plymouth, Massachusetts, where it is anchored permanently as a tribute to the Pilgrim fathers and in memory of their early crossing and settling.

Commenting on this event is an article in the July-September issue of *Joy and Light*, the Lord's Day Magazine published in London, which we are glad to quote for the benefit of our readers as follows:

"It was a happy thought that prompted Mr. Warwick Charlton of London to initiate the project of building a new "Mayflower". Many have followed with interest its hazardous voyage across the Atlantic—not nearly so perilous, however, as that undertaken by its original in 1620, for the 20th century "Mayflower" is equipped with modern devices and can call assistances to its aid with the speed of radio. The Governor of Massachusetts has summed up the chief aim of this project as, "This striking and imaginative contribution to the fostering of Anglo-American relations." Excellent though such an aim surely is, we believe that very purpose could be even better served, and greater blessing brought to both British and American peoples, if the opportunity had been taken to remind the world of the great principles which the Pilgrim Fathers espoused and which inspired them as they sailed to what was then a wild and unknown land. We have in mind the doctrines of Grace which they prized but we would speak here of their love for the Sabbath Day.

"An American writer of the last century, Professor Philip Schaff, D.D., says: "It is one of the peculiar marks of the Divine favour to America that its foundations are deeply laid in religion, and that the Sabbath, as observed in Scotland and England from the beginning of the 17th century, was one of

the most cherished institutions of the fathers and founders of our Republic. The history of New England commences with the famous politico-religious covenant of the Pilgrim Fathers, signed on board the 'Mayflower' on the day of its arrival in Cape Cod harbour on the 11th November, 1620 . . . and was solemnly inaugurated on the day following by the struct observance of a Puritan Sabbath. During the following weeks of anxious and dangerous explorations for a safe harbour and settlement on terra firma, nothing could prevent the Pilgrims from spending every Sabbath in religious retirement, which invigorated them for the severe work of the week. And when, on the ever-memorable 22nd December, they landed on Plymouth Rock, not even the pressing necessities of physical food and protection, nor the cry of some Indian savages, who threatened, as they thought, with an assault, could induce them to break the first Sabbath in their future home. *The Pilgrims were first true to God, and therefore true to themselves, and true to the world."*

"It is worth noticing that, of various reasons for the resolution of the Pilgrim Father to quit their adopted country of Holland—whither they had fled from England in 1608, one was "that they could not bring the Dutch to observe the Lord's Day as a Sabbath or to reform anything amiss amongst them." John Robinson, the well-known pastor of the Pilgrim Fathers, said in 1619, that, in regard to the sanctification of the Lord's Day, the Belgic Churches did not "differ from them in judgment, but in practice." Mather, in his Magnolia, says that the Pilgrim Fathers "saw that, whatever banks the Dutch had against the inroads of the sea, they could not, with ten years' endeavor, bring their neighbours to any suitable observation of the Lord's Day, without which they knew that all practical religion must wither miserably." John Robinson, in his "Just and Necessary Apology", maintains the cause of the Sabbath on the ground of a strictly Divine and immutable right.

"Dr. Schaff also said of these layers of the foundations of the present-day mighty United States: "Their principles have acted like leaven upon the whole lump of American society; their influence reaches into all the ramifications of our commerce, manufactures, politics, literature and religion; there is hardly one that does not feel, directly or indirectly, positively or negatively, the intelleuctual and moral power which constantly emanates from the classical soil of Puritan Christianity."

"Thus 'Mayflower I' sends her message down through three centuries to the American descendants and British fellow-countrymen of its dauntless passengers. These men and women, let it be remembered, were Puritans, Sabbatarians, Bible-believers. From their mighty Faith has sprung our great civilization. Nothing can maintain and preserve all that we both hold dear but a return to those in perishable truths. Oh for more Puritans! More Sa batarians! More lovers of the Word!

"Sir Winston Churchill, in his *History of the En lish Speaking Peoples,* speaks of the "Mayflowe people's struggles and says: "But by toil and fai they survived." He adds: "The tiny colony of Pl mouth pointed a path to freedom." Yes, these me were Puritans—whom the ignorant deride today a whose spiritual successors on both sides of the A lantic are regarded as "kill-joys" and no lovers Freedom—they were the very salt of the earth a point the path, through faith in the Lord and obed ence to His Word, to freedom, the perfect freedo of Christ's Service."

FORMAT OF THE CHRISTIAN STATESMAN TO BE CHANGED

Beginning with the January, 1958 issue, t Christian Statesman will appear in a new form. T amount of copy will remain the same but the si of the organ wil be reduced from the prese 9" x 12" to the more convenient size of approx mately 6½" x 9½". The size of the type will be pr portionately reduced, but will be amply large f easy reading, and will be in keeping with the si of the page. There are other changes contemplat which we believe will add to the attractiveness the publication.

There are two reasons for making this chang The rising cost of printing makes it increasing difficult to continue producing the Christian State man in its present form without increasing t price of the subscription from the present $1.50 year to a higher rate. The second reason is that t change in size will enable us to print the paper our own press at a subsequent saving in cost of pr duction. The result of this change will be the co tinuation of the publication at its present low su scription price without any sacrifice in content appearance. As a matter of fact, we believe that will make a more attractive piece for your libra table or magazine rack than the present form. W intend to change also from the use of enamel book paper stock. This will eliminate the gla common with enamel paper and will be easier the eyes. Also we are planning to introduce the u of some color.

Watch for the January issue. We think you w like it.

FROM THE STUDY WINDOW

(*Concluded from page* 8)

men that they needed government, and in his pro idence governments were established.

If government then came from God, there are ce tain implications: that God has requirements f government and standards by which it may measured. To this subject we shall turn our atte tion in the next of this series.

RELIGION AND THE STATE

(*Concluded from page* 3)

all depend on the morality of the people. Corrupt that, and you bring down the whole fabric of national prosperity in terrible, irretrievable ruin. If it should be argued that the stronger and more enlightened governments of our time are not thus in danger, one has but to think over the empires and civilizations that have risen and fallen in the history of the world and then inquire whether any existing government is stronger than those which have strewn the old world with the wrecks of their grandeur and magnificance, and inquire,—what single fallen empire did not perish largely by the vices of its people? The nation that disregards religion shall perish by the prevailing corruption and immorality among the people.

IV. BY THE JUDGMENTS OF GOD

The relation between church and state is no arbitrary human arrangement. It is established by the Messiah. It must be remembered, He is universal King. All human institutions exist by His authority and are subject to His law. He prescribes to nations, as well as individuals their powers and duties. This relation is but the harmonious co-operation of the two great institutions established for the welfare of man, and this cooperation is necessary for their vigor and success. The state has no more right to thwart the influence of the church than the church has to thwart the righteous operations of the state; and when these institutions cease to cooperate, or come into conflict, national destruction will surely follow. "Christ never intended that his bride, during his absence, should be left to struggle unprotected and unaided with the lewd fellows of the street." He never intended that civil government, one great ordinance for man's welfare, should ignore and oppose the other, the church. He never intended that the wicked should be exalted to places of honor and trust, while the saints, God's own nobility, crowned heads of the kingdom of heaven, should sit in the dust, dishonored and forgotten. On the contrary, he has given his bride into the protection of the state. He has sent her into the wilderness, and commanded the powers of earth to sustain her there. He has appointed kings nursing fathers, and queens nursing mothers to the Church. Not that the church stands a poor suppliant at the palace gates of princes, craving the reluctant morsel that falls from their table. She bears an order from the King of kings for all she claims. She bears a price in her hands—she alone can impart the true elements of national grandeur and prosperity. By her aid alone the nations of the earth can stand, and those who repel her celestial mission, and reject her proffered gifts, sow the seeds of their own destruction. Woe to those who despise her credentials, and thrust her from their gates—who seek to thwart her in her operations, and disappoint her in her mission; nay more, who lay sacrilegious hands on her heavenly form—who light around her the flames of persecution and seek her life to take it away. Where is Egypt that once refused the church liberty to go three days journey into the wilderness to worship God? Ask the Red Sea waves that for thirty centuries have rolled over the dust of Pharaoh and his host. Where is Babylon, upon whose willows a captive church once hung her harps? Ask the prostrate columns of that palace where the festivity of monarch and courtier was arrested by the mystic inscription on the wall. Where is Rome, that persecuted an infant Christianity, and sought in the plenitude of her power to extirpate the religion of Jesus from the earth? Ask of the days when Goth and Vandal and Hun planted their barbarish standards on the seven hills, and laid the last vestige of Roman greatness in the dust. The judgments of God have descended on those who have neglected as well as on those who have done violence to the church; and the nation that persecuted and the nation that disregarded her, slumber alike in the tomb of the past.

The church has an obligation and duty not to lower her claims or to alter one iota of the demands which her Lord has authorized her to make. She has claims on the nation which at her peril she fails to urge. Their interests are parallel; the true prosperity and success of one are the strength and prosperity of the other. If the nation sets itself against religion, the church must suffer; and as the church and religion decline, the state is in peril. It is not strange that the infidel and agnostic should seek to withdraw the mantle of protection, but it is strange that the church herself should lend her own hand to cast off that mantle. Yet it is in the church herself that we find some of the most earnest advocates of the secular concept of the state, the doctrine that the true relation of church and state is one of utter indifference and neglect. It is the church herself in this country that has bidden the state, "Hands off! Dare not lift a finger to further the kingdom of Christ!" The Church in America has sealed her own lips on the conduct of nations, and bade the ministry be silent on national sins. In this spiritual pride the churches of America have said, "Let the constitution of the nation, which moulds the ideas of the masses and furnishes to millions the only conscience they have, forget the God of heaven and know nothing of a higher law; let its highest honors be heaped upon the godless and skeptical as readily as on the upright and devout—it matters not to us. It does not affect the success of the church nor call for her protest." And the church today is reaping the fruit of her silence. Abounding vice and popular godlessness show how the influence of national secularism has told on the character of the masses.

 DEC 4 - 1957

From the Study Window

DAVID M. CARSON

Head of the Department of Political Science, Geneva College

WHERE DID IT COME FROM?

Across the morning newspaper's eight columns were eight articles, dealing (from left to right) with a Federal court decision, a Senate committee investigation, a meeting of the New York City Board of Estimate, labor troubles of the French government, a recent scientific achievement of the U.S. Air Force, the secret police of the Russion government, and a meeting of the British prime minister with the American president. Each article reported some activity of government, a vivid symbol of the omnipresence of government in our world. We get up by time checked by government agencies, wash our faces with water from municipal sources, drive to work over government-built highways, send our children to public school, pay taxes on our purchases at the store, watch for the government-delivered mail, go to bed depending on government-provided protection from crime.

Where did this omni-present government come from? This is a question which has intrigued many political philosophers, because they hoped that to understand the origins of government provided some insight into the nature of government.

Philosophers have given many answers. Aristotle said that government began with the family; that as the family grew, it became a village; as the village grew it became a city. Government grew quite naturally out of the conditions of family life.

Rousseau suggested that if every man lived by himself, having to protect himself against every other man, life would become too difficult. Therefore, government began when men got together and made an agreement with each other, surrendering their freedom to the "general will." Thomas Hobbes described life without government: every man an enemy to every other man, and the life of man solitary, poor, nasty, brutish, and short. Government was formed so that men might get themselves "out from that miserable condition of warre."

Herodotus, the Greek historian, pictures the beginning of one particular government vividly: a certain Deioces, desiring power above all things, gained it by making for himself a reputation of settling disputes justly. So many people came to him for such a service that he finally declared himself too busy to support himself *and* work for them; so they made him king and supported him, so that he could attend to their affairs. Karl Marx insisted that government arose as a means by which the rich could oppress the poor.

Actually, no one knows how government began. The Scriptures, in their highly condensed record of the early life of man on the earth, do not discuss this question. The suggestions of philosophers tell us much about their ideas, but little about the origin of government. Each of the philosophers mentioned above used his theory of the beginning of government to bolster his theories of the nature of government.

But note that all these theories suggest that government is natural to man. Aristotle called man a "political animal." John Locke said,

> God having made man such a creature, that in his own judgment it was not good for him to be alone, put him under strong obligations . . . to drive him into society.

This is, perhaps, what the Bible means when it says, "The powers that be are ordained of God." We have no record that God came down to organize governments among men; certainly he so created

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I hereby give, devise and bequeath to the NATIONAL REFORM ASSOCIATION (incorporated under the laws of the Commonwealth of Pennsylvania),

FORM OF BEQUEST

the sum of ..... dollars (.....)

(In case a testator wishes to leave some particular asset or piece of property instead of a sum of money he can do so by inserting a clear and sufficient description of it in place of words "the sum of," etc.)